

of doubt but of an argument. *Consolation.* Encouragement and exhortation. *In Christ.* Who is the very fountain head of all spiritual comfort and joy. *Comfort of love.* That comfort which love gives to the believer. *Fellowship of the Spirit.* That sweet and blessed communion with the Holy Spirit. *Bowels and mercies.* Better, *tender mercies and compassions.* A fellow-feeling that goes out in love and sympathy for the trials and sorrows and sins of others.

2. *Fulfill.* "Fill up" my cup of joy. Complete it. *Likeminded.* Of the same mind. What the apostle argues here is unity of affection. As if he said, Let love rule over you all and in every heart so that harmony and unity and blessed fellowship in the Spirit may prevail.

3. *Nothing—strife.* Avoid division and factional contention. *Vainglory.* Self-conceit, one's own empty pride, personal vanity. *Lowliness of mind.* Just the opposite of strife and vainglory. This is one of the great things made possible by the life of Christ. It is "a rare flower, scattering its fragrance unseen." Read John 13: 1-17 and learn the lesson.

4. This verse teaches us to be considerate of other's interests and rights. The disciple having the spirit of the Master can not be selfish.

5. *Mind—which—in Christ.* He has already exhorted the disciples to be of the same mind, verse 2, and now he tells them the mind each one is to have. See Rom. 8: 9.

6-8 These verses express the sum of the whole gospel. *Form of God.* Being originally, before the incarnation. Form has reference to the distinctive nature, the essential attributes of God. *Robbery—equal—God.* The equal with God. He did not regard his divine equality to be a prize to be seized upon and held, but he was willing to lay it aside for the humblest form of a servant. *Made himself.* R. V. Emptied himself. He laid himself bare of these divine glories. Note the strong antithesis in these verses. Tho in the form of God he took freely the *form of a servant* and not for glory but for service. *Made—likeness—men.* Whatever more he was than man, this much is here taught that he was really like man and that he was man. And as a man he was obedient to God—with an obedience that went to the uttermost limit—even to an accursed death of the cross. Surely the most awful and most humiliating death possible.

9. *Wherefore.* As the consequence of this humility. *Highly exalted.* By one stupendous act God has given him matchless honor. See Rom. 1: 4 and Eph. 1: 21.

10, 11 *At the name of Jesus.* Rather in the name. Because of its marvelous and glorious power. *Knee—bow.* The sign of submission to a superior. Here the bestowal of worship. *Confess.* Frankly admit and proclaim. Here is the promise of the triumph of Christ and his kingdom. *Jesus Christ is Lord.* His triumph and Lordship shall be admitted to the glory of God.

"Whatever Jesus did was not for himself. He did not wish to draw men away from God to his manhood, but by his manhood to draw men to the great God and Father of all."

The Lesson Applied

1. *Consolation in Christ.*—In Christ alone there is true joy, comfort and consolation. God wants us to be happy and he has done and is doing all he can to make us happy. He is our Father, and as an earthly parent loves to see his child happy, so God the heavenly Father loves to see his children rejoice and be glad. And why should not the Christian be happy? His sins pardoned, free in Christ, an heir to the throne of God, a joint heir with Christ, the hope of immortal glory in his heart. Truly there is joy in the Lord.

2. *True Greatness.*—In this lesson we learn what true greatness is. It is not the selfish spirit that seeks its own in utter disregard of its fellowmen. It is the spirit of Christian unselfishness, the spirit that serves and makes self-denials for the sake of others. Peloubet says: "There is only one way of true greatness. He is greatest who most serves his fellowmen. This is true of the church as a whole as well as each individual in it. It has power and true success only so far as it seeks to help all people, and does not seek authority or honor to itself. The church that arrogates authority, that seeks only its own culture, that labors to attract the rich and the honored that it may be financially strong, is on the highway to its own destruction. That church will have the most success which does the most to convert and elevate the people."

3. *Christ our Example.*—In all things Christ is our example. The Christian should ever look to him as the one ideal man, the perfect pattern of humanity. The great principles which governed his life should govern ours. His was a life of sweetest unselfishness, of humility, of purity, of loveliness, of tender pity and compassion. Do we live as he lived? Unless we have the spirit of Christ we are none of his, is the teaching of holy writ. Let us make his life our life, his spirit our spirit, his mind our mind, and always live as in his very presence.

4. *Christ Exalted.*—The humiliation of Christ was the only way to his exaltation. This is the valley thro which each one of us must pass if we would be exalted. Between us and true exaltation lies the valley of humility and there is no road around it.

To Make You Think

1. In what consists Christ's humility? 2. In what consists his exaltation? 3. Mention two acts of wondrous humiliation in the life of Christ. 4. What proof have we that Christ's death was voluntary? 5. How has God honored Jesus? 6. What mark of homage is to be paid to Jesus? 7. How does this lesson teach that love brings joy? 8. Where are we taught that humility obtains honor? 9. May we have the mind

of Jesus? 10. Can we attain to the perfection he possessed?

Humility and Exaltation

In studying the subject of Christ's humility and exaltation consider the following: 1. The preexistence of Jesus in the glory of an equality with God. 2. A voluntary renouncing of that glory, by virtue of which he became a man. 3. A continuous act of self-humiliation which culminated in the suffering of death on the cross. 4. His restoration to the deity condition which he voluntarily laid aside for a time. 5. Pre-eminence among all the sons of God. 6. The worship of all intelligences. 7. Universal sovereignty. 8. The showing forth forever of the glory of God.

Thoughts For Young People

How We May Be Christlike

1. *By not seeking great things for ourselves we may become like Christ;* by not determining to secure our own rights, but living to "secure the present age," to do good to the bodies and souls of men. Verses 5, 6.

2. *By sacrificing our own interests and humbling ourselves we may grow like our Lord.* He humbled himself; but how often we are disposed to exalt ourselves. Verse 7.

3. *By placing ourselves upon the same level with those whom we would benefit we may grow like him.* Verses 8, 9. Perhaps the greatest practical need of the Christian church to-day is ready sympathy with all the moods of men. The most wonderful thing about our Lord was the way he had of standing at the standpoint of the soul that approached him.

Nicodemus and "the woman that was a sinner," the thief on the cross and Zaccheus in the sycamore, the baby boys who received his tender blessing and the hungry people who ate his loaves and fishes, Mary in her holy rhapsody, Martha in her kitchen, Lazarus in his grave clothes—all sorts of folks in all sorts of moods—felt that Jesus stood close beside them, with the intimate knowledge and sympathy of an unusual brother. If he had not made them feel so he could not have done them so much good. Whatever hostile people said against Jesus, no sinner ever said, "He doesn't understand me." But alas! alas! few sinners say anything else about Jesus's disciples now. Why? "Sympathy," says Dr. Pentecost, "is two hearts tugging at one load beneath one sorrow."

4. *By seeking as our highest honor that which comes from doing good to others we may grow like him.* Verses, 9, 10. "Do good to others; pray for them which despitefully use you and persecute you."

Day-dreams may fade and the sentiments be forgotten, but the young person who conceives a grand passion for doing his duty has entered the straight and narrow way that ends only in eternal life. There never has been, and there never can be, any abiding success outside the pale of duty.